

THE

שֶׁקֶל

SHEKEL

Volume XIV, NO. 2

MARCH-APRIL, 1981

! לא תפוזל מצדה עזית!

MASADA
SHALL
NOT
FALL
AGAIN

WE SHALL REMAIN FREE MEN



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150. Junior membership (under 18) \$6 per year. Your interest and participation will be welcome by any of the affiliated clubs or as a general member of the Association.

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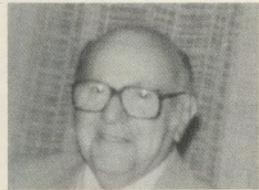
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FROM YOUR PRESIDENT

Morris Bram



My friends, another year has passed. Our Bar Mitzvah year gives way to #14. The child, now a man, still maturing and developing.

Welcome to the newly elected members of A.I.N.A.'s Board of Directors.

NATIONAL

Stanley Yulish
Ed Schuman
Fred Roganson

REGIONAL

Harry Flower
Dave Paszamant

DEALER

Sylvia Haffner

I thank all of you for voting and know the newly elected Board will do its duty in persevering A.I.N.A. and perpetuating its ideals.

Many thanks to all who have contributed articles to The SHEKEL. Each article has been outstanding and we now have a wealth of very fine material for future issues. We hope all of the writers will continue submitting their work to us.

Since our return from Israel, I have received numerous letters from participants on the Tour telling me how wonderful and exciting they thought it was. We all had a great time and were most pleasantly surprised when the Israel Government Coins & Medals Corporation presented special Bar Mitzvah plaques to each of us. These beautiful plaques depict a panoramic view of the old city of Jerusalem. Every Tour member also received an A.I.N.A. medal commemorating the trip.

A.I.N.A.'s 13th Anniversary Medal, silver and gold proof, was struck by Olde Philadelphia Minting and Fine Arts Company Ltd. They did an outstanding job for us. These medals are just beautiful; something to really treasure.

In closing, I would like to thank all the officers and directors of A.I.N.A. for their dedicated service this past year. It has been a busy and fruitful year and I hope the membership was pleased with our efforts. Much still remains to be done by A.I.N.A. in furthering its worthwhile goals.

Shalom!

COMMEMORATIVE COINS— STILL A SOUND BUY

by Joseph Morgenstern

TEL AVIV.—A recent reader's letter brought up the question of the validity of investment in Israeli commemorative coins and medals. In trying to arrive at an answer to the question, I will concentrate on the gold issues, for which there is a relatively ready market.

The commemoratives, for about a dozen years after they came on the market in the late 1950s, had a narrow market and were often quoted below their issue price. In the early 1970s, aggressive marketing by commercial banks here was primarily responsible for a major awakening of interest in commemoratives as an investment. Israeli and overseas collectors and investors began to buy the items in earnest and prices began to rise sharply.

The 25th Anniversary issue, struck shortly before the Yom Kippur War in 1973, was a resounding success. However, with the subsequent issue of the Ben-Gurion and Bonds coins, there was a sharp reversal in the rising market. The reason was that the two issues were minted without any concern for numbers, and collectors soon realized that there was little chance of these coins ever having any rarity value.

Altogether the mintage figures for the two coins came to nearly 60,000 coins. The mintage figure for all coins issued over the previous years was only 110,000.

In the past three years the Israel Government Coins and Medals Corporation which is responsible for the sale of commemoratives, has adopted a very cautious policy in regard to minting and ordering procedures. This conservative approach and the sharp rise in the price of gold in 1979, gave new impetus to the com-

memoratives. The upward trend began when people realized that there were several commemoratives whose gold content was worth more than the market price of the coin itself.

The trend was interrupted in 1980. By and large, Israeli coin and medal prices did not maintain their value in terms of local inflation. In many instances their American dollar value declined. Where prices in dollars were higher, the gain was modest.

The relative stagnation in prices was not helped by the gyrations in the price of gold, which was moving sharply lower in the latter part of 1980.

At current prices the commemoratives appear to be fairly and perhaps even attractively priced. There appears to be little, if any, down-side risk, while prospects are that prices may improve. The relatively small supply being offered for sale in the various issues supports this expectation.

	IS	\$
Herzl	5,000	625
Weizmann	8,500	1,050
Bank of Israel	4,200	500
Bank of Israel	23,500	3,000
Victory	7,000	880
Shalom	3,800	475
Let My People Go	3,300	400
25th Anniversary	7,300	900
Ben-Gurion	4,200	500
Bonds	3,200	400
30th Anniversary	2,200	250
Peace with Egypt	4,000	500
Jabotinsky	4,500	550

The above prices are wholesale; retail prices are generally about 10 per cent higher than those listed above.

Published weekly: February 8-14, 1981

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1981 OFFICIAL MINTSET

Israel's 33rd Anniversary

The 1981 Official Mintset, being offered to the public is unique in several aspects:

1. For the first time in Israel's numismatic history, Piéfort coins have been minted. The term "PIEFORT" which stems from France, 12th century, was given to coins minted on blanks thicker and heavier than usual. These specially minted coins were then presented as gifts to kings and other sovereigns. The unique aspect of this new 1981 mintset will make it a source of great interest to collectors.

2. The coins are Proof, with frosted reliefs and marked on reverse with Star of David. These Proof coins have a delicate frosting on the relief (raised portion) giving an attractive contrast to the mirror-like background.

3. Each set contains all 5 regular circulating legal tender, struck in copper-nickel, except the 10 New Agorot, which is minted in bronze (the regular circulated 1 Agora and 5 Agorot are struck in Aluminum).

These Proof coins are attractively mounted in a coloured holder for convenient storage and display.

Details of the Coins

Coin	Diameter mm	Weight gr.	thickness mm	Edge	Metal
1 New Agora	15	4.2	2.9	plain	copper-nickel
5 New Agorot	18.5	6.3	2.9	milled	copper-nickel
10 New Agorot	16	4.6	2.9	milled	bronze
½ Sheqel	20	6.8	2.75	milled	copper-nickel
1 Sheqel	23	11.1	3.5	milled plain	copper-nickel

Legal Tender issued by the Bank of Israel

- First Piéfort Mintset
- First Sheqel Mintset
- Proof coins
- Frosted reliefs, mintmarked with the Star of David



½ Sheqel

1 Sheqel

10 New Agorot

5 New Agorot

1 New Agorot

THE EDITOR'S COLUMN

Dear Readers,

Ma Nish-tana? Why is this Shekel different from all the other Shekels? Because in this Shekel I can wish you a happy Passover and Easter that fall on the very same day, and it only occurs once every 28 years.

Two things are of top priority this issue—Firstly, welcome back AINA travellers from Israel, and secondly Good luck to the newly elected AINA directors.

Being an editor of a publication is not an easy job. Sometimes articles are published that not everyone enjoys, and some articles are rejected, not because they are written poorly, but because several articles happen to be written on the same subject. So in effect, there are a lot of headaches and aggravation.

But, there are moments that are so rewarding, like for instance, when everyone refers to an issue as "The Einstein." "The Jabotinsky," etc, not as volume 1, No. 7, or Vol 10, No. 1. Each issue has a name, and is remembered. That's happiness for an editor! Thank you!

Now we are pleased to present the MASADA issue. We are all Masada mavens (experts) now, having watched it for four days on prime-time T.V. So along those lines, we present OUR MASADA STORY.

Another article written by myself outlines a very important event; a re-union of Jewish Holocaust Survivors whose only link to each other was the horrible terror of Nazi persecution.



A new contributor to the Shekel is Barbara Druck, who gives a very unique portrait of Lord Beaconsfield, or as he is better known as Benjamin Disraeli.

Another great Statesman President Harry S. Truman is featured by Ed Baruch. Very few people know about her, but Rebecca Gratz featured by Mel Wacks, left giant imprints.

We are also pleased to continue David Hendin's "Coins of the Bible" series, the new Israel commemorative coins and mint set write-up, the Museum of the Diaspora, Medicine in Numismatics as well as others. Thanks to all the regular contributors for their fine writing.

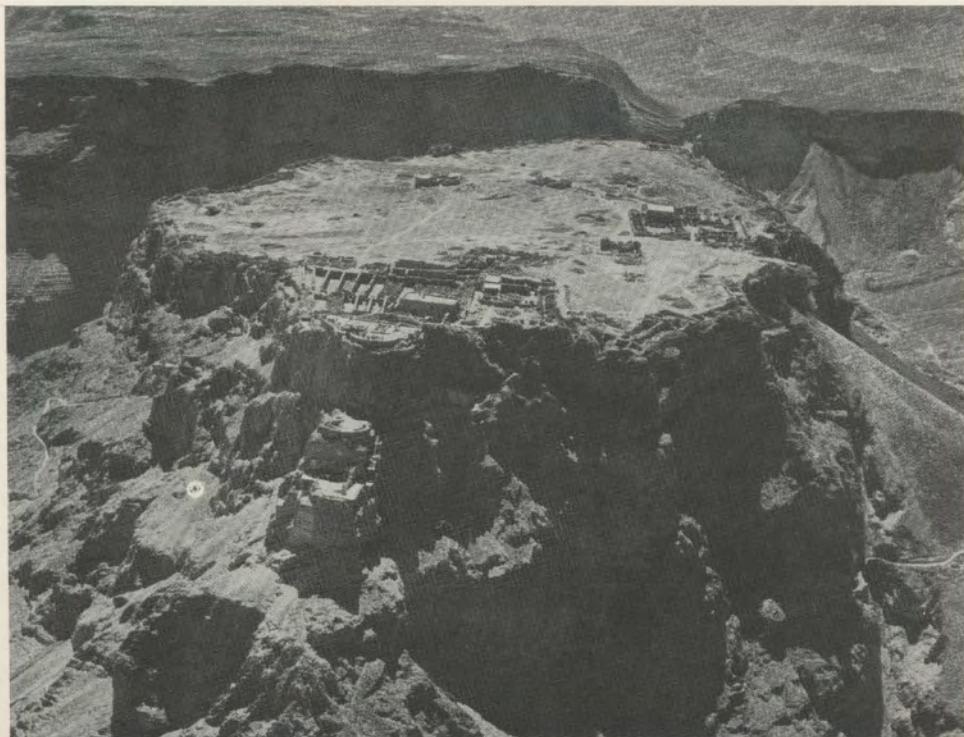
Due to circumstances beyond our control, we were unable to feature the American Jewish War Veterans by Dr. U.P. Federbush in this issue. We hope to do it soon.

What's in store for the next issue? The Greater New York Coin Convention, Israel's 33rd Independence day, the J.N.F. marks its 80th Anniversary, the "Holocaust to Redemption" World gathering in Israel, and the AINA tour coverage plus more surprises.

Shalom
Nathan Sobel, NLG
Editor

MASADA

In the year 73, it became immortal



Masada, at the eastern edge of the Judean desert, is a massive rock with a sheer drop of more than 1,300 feet to the western shore of the Dead Sea. It is a place of gaunt and majestic beauty. It is also the site of one of the most dramatic episodes in Jewish history.

In the 1st century C.E. (A.D.) the Land of Israel was under the occupation of the Romans, who had overthrown the Jewish Maccabean kingdom in the middle of the previous century. Periodic rebellion by the inhabitants, who had sought to regain their freedom and sovereignty, was quickly crushed, but in the year 66, the Jewish revolt flared into a country-wide war which raged fiercely

for four years. The Romans were forced to call upon legion after legion of reinforcements in order to suppress the insurgents. In 70, the Roman General Titus conquered Jerusalem, sacked the city, destroyed the Temple, and expelled the bulk of the Jewish survivors from the country. So commenced the 1878 year-long Jewish Diaspora, which ended with the rebirth of Israel in 1948, and the "ingathering of the exiles".

One outpost alone held out till 73—the fortress of Masada. According to the 1st-century historian, Josephus Flavius, the first to fortify this natural defensive position was 'Jonathan the High Priest'. But the man who turned Masada into the formi-



dable fort it became, was King Herod the Great. Between the years 36 and 30 B.C.E. (B.C.), Herod built a casemate wall round the top, defense towers; storehouses; large cisterns ingeniously filled by the occasional rain water; barracks, arsenals and palaces. These fortifications and buildings served the band of Jewish fighters in their final struggle against Imperial Rome seventy-five years after Herod's death.

At the beginning of the 66 C.E. (A.D.) rebellion, a group of Jewish zealots had destroyed the Roman garrison at Masada and held it throughout the war. After the fall of Jerusalem they were joined by some

of the surviving patriots from the Hebrew capital who, evading capture, had made their long arduous trek across the Judean wilderness, determined to continue their battle for freedom. With Masada as their base for raiding operations, they harried the Romans for two years. In 72, Flavius Silva, the Roman Governor, resolved to crush this last outpost of Jewish resistance. His mighty Tenth Legion marched on Masada, its auxiliary troops and thousands of prisoners carrying water, timber and provisions across the stretch of barren plateau. The tiny band of Jews at the top of the rock, under the command of Eleazar ben Yair, prepared themselves for defense, making use of the natural and man-made fortifications, and rationing their supplies in the storehouses and cisterns.

Silva's men prepared for a long siege. They established camps at the base of the rock. They built a circumvallation round the fortress. And on a rocky site near the western approach to Masada they constructed a ramp of beaten earth and large stones. Under covering fire from the top of a siege tower, they moved a battering ram up the ramp, directing it against the fortress wall. Months later they finally succeeded in making a breach.

This was the beginning of the end. That night, at the top of Masada, Eleazar ben Yair reviewed the fateful position. The defensive wall was now consumed by fire. The Romans would overrun them the next day.



There was no hope of relief, and none of escape. Only two alternatives were open: surrender or death. He resolved 'that death of glory was preferable to a life of infamy, and that the most magnanimous resolution would be to disdain the idea of surviving the loss of their liberty'. Rather than become slaves to their conquerors, the defenders—960 men, women and children—thereupon ended their lives at their own hands. When the Romans reached the height next morning, they were met with silence. So writes Josephus at the close of his narrative:

"And so the Romans met with the multitude of the slain, but could take no pleasure in the fact, though it were done to their enemies. Nor could they do other than wonder at the courage of their resolution, and at the immovable contempt of death which so great a number of them had shown, when they went through with such an action as that was."

The excavations

One of the most significant archaeological events of the 20th century, the excavation of Masada, began in October, 1963 and was completed in April, 1965.

Led by Professor Yigael Yadin, distinguished archaeologist and later to become Israel's Deputy Prime Minister, the excavations attracted thousands of volunteers from a multitude of countries.

Among the many spectacular discoveries were Herod's three-tiered palace—its rooms adorned with frescoes and mosaic floors, hundreds of jars containing remnants of food left by the Jewish Defenders; stone balls hurled at the defenders by the Roman siege catapults; the biggest collections of Jewish and Roman coins

of the first century A.D. ever found in one excavation; religious architecture including the earliest known synagogue and ritual baths; parchment scrolls—the first to be discovered outside caves—among them portions of Genesis, Leviticus, Deuteronomy, Psalms, Ezekiel, as well as books of the Apocrypha and the Dead Sea sect literature (including the earliest known manuscript of Ecclesiasticus); the remains of the 5th century Byzantine Church; and finally, nearly seven hundred inscriptions on pottery sherds, including a group which may well have been the very suicide lots drawn by the last eleven defenders of Masada, one of them bearing the name of the Zealot commander mentioned by Josephus.

Masada today

Masada has become a symbol for the modern State of Israel and is immortalized by Israelis in the stirring oath that "Masada shall not fall again". Israeli school-children visit Masada as part of their school curriculum. Certain units of the Israel Defense Forces hold their swearing-in ceremonies at the mountain's summit; and it is an especially inspiring experience for visitors to walk the circuitous "snake path" to the top of the mountain.

Most of the large archaeological finds of the Masada excavations are on display at the mountain's summit which has been especially sign-posted and furnished with rest and water stops for visitors.

The more delicate treasures such as scrolls, utensils, potsherds, glass—even human hair and clothing—may be seen at the Israel Museum's Shrine of The Book in Jerusalem.

—N.B.A.

Support AINA

Benjamin Disraeli: A MAN FOR ALL SEASONS

by Barbara Druck

The greatest statesman England ever had, Benjamin Disraeli, was born a Jew in 1804. Unfortunately, due to his father's differences with the London Sephardic community, Benjamin was not to live his entire life as a member of the Hebrew faith. Upon Benjamin's thirteenth birthday, his father had him and his brothers and sister baptized as Christians. Disraeli was proud of his Jewish ancestry, and never tried to hide it.

The Disraeli's (Di'Israel: "Of Israel") were of Spanish origin, and came to England via Italy. Benjamin's father, Isaac Disraeli, was a quiet scholarly man who loved books. The older Disraeli was the author of a collection of anecdotes titled "Curiosities of Literature". Benjamin, born December 21, 1804, inherited his father's love for history and literature, and his father's tolerant and patient temperament.

Isaac Disraeli's family was not orthodox, but he did see to it that his children were taught Hebrew. The reason why Isaac had his children baptized is not entirely clear. It appears that he had a difference of opinion with the officers of the Bevis Marks Portuguese Synagogue, and as a

result he severed his ties with Judaism for himself and his children. If Benjamin's father had not had him baptized and he had remained a Jew throughout life, he never would have been able to embark on his magnificent political career.

Through his baptism and his Christian religion, Disraeli was able to help his fellow citizens who were Jews. The oath which a member of the House of Commons had to take in order to take his seat was a pledge of allegiance to Jesus Christ. The pledge was known as the "Christian Oath Formula," and it prevented Baron Lionel de Rothschild from taking his seat in Commons for many years. As a Jew, Baron de Rothschild could not take the Christian Oath, as it would be against his religion. The entire Tory party turned against Disraeli as he backed Baron de Rothschild and opposed the forced taking of the Oath. Shortly after Baron de Rothschild had once again refused to take the Oath, the house erupted into a battleground on the Oath issue, with some Members of Parliament saying that the House of Commons must remain as a "Christian Assembly". At this time, Disraeli has been quoted as saying: "Where is your



37 mm
.999 Silver



Christianity, if you do not believe in their Judaism".

Details of Benjamin's school days are vague, but it is known that he found ample outlets for his narrative and dramatic talents. He was not a participant in sporting activities, but he found it necessary to take secret boxing lessons to defend himself against bullies who called him "Jew" and "Foreigner". Disraeli had no formal education past the age of seventeen, but traveled extensively and this was an excellent substitute for a formal education.

Disraeli's manner of dressing was pompous. He wore velvet jackets, gaudy trousers, brightly colored stockings, enormous cravats, and frills and ruffles on his shirts. In addition to all this, he wore an enormous amount of gold chains on his jackets to hold them closed in the front. As he grew older and gained confidence, his attire became more conservative, becoming of a gentleman in his position.

He was 33 when he married Mary Ann Lewis, widow of Wydham Lewis. She had a reputation for being frivolous, talkative, and a non-intellectual. Ms. Lewis was twelve years older than Disraeli. She devoted herself to her husband and he to her for their thirty years of marriage.

Disraeli was Queen Victoria's closest friend and counsel. After the death of the Queen's beloved husband, Prince Consort Albert, her majesty welcomed sympathy and advice, which was gladly supplied by

Disraeli. She took him into complete confidence, and his friendship to her was of great value. The Queen felt great affection for Disraeli. She showed this affection for him by sending her own doctor to attend to him, for he suffered from asthma and gout. Over the years, the Queen showered him with many gifts and letters.

Disraeli was credited with the revival of the Conservative party. He became the Conservative party leader, and leader of the House of Commons. Through Disraeli's perseverance, England secured a prominent place in the Suez Canal Company in the years 1852-1859. Disraeli was elected Chancellor of the Exchequer in 1866 and served in that capacity until 1868. He was first elected Prime Minister in 1868, and was elected again in 1874 and 1880. Disraeli's general upset over the state of English politics is evident in a statement he made upon his election as Prime Minister: "I have climbed to the top of the greasy pole".

Disraeli's travels inspired him to write many novels, as he was an excellent writer. His most popular novel was "Vivian Grey", which is still read today.

In 1880, the Earl of Beaconsfield (as Disraeli was known), resigned his seat in Commons. He was very sick, but yet he continued writing. Benjamin Disraeli caught a severe chill and died on April 19, 1882. He was truly a man who "Belongs to the ages".



AKKO (Acre)
Prsntation
Medal
59 mm bronze
to be issued
in fall.



BETH HATEFUTSOTH—THE MUSEUM OF THE JEWISH DIASPORA

Beth Hatefutsoth, the Museum of the Jewish Diaspora is a unique institution. Located on the campus of Tel Aviv University, it was officially opened on May 15, 1978. This dramatic monument covers 1,900 years of Jewish dispersion.

There were two reasons motivating this project. One, was the need to explain—to the Jewish and non-Jewish world alike—through the most modern graphic and audiovisual means, how Jews survived to create and achieve so much in the many lands of their long exile. The other, was the need to bridge an ever-widening gap between Jews outside Israel and the younger generation of Israelis. For the latter, the true story of the Diaspora and its spiritual, intellectual and artistic resources have been largely unfamiliar. In order to unfold this remarkable saga in an exciting, contemporary and meaningful manner, Beth Hatefutsoth has produced: multi-media displays, documentary films, innovative dioramas and many other features that make it one of the world's most advanced and technologically sophisticated historical museums.

The three story permanent exhibition at Beth Hatefutsoth is based on six central themes, each of which embodies a fundamental aspect of life in the Diaspora, everywhere and at all times.

These are: (1) Family, (2) Community, (3) Faith, (4) Culture, (5) Jewish Life among the Nations, and (6) Return. An audio-visual display, presented in the planetarium chronosphere, provides a historical and chronological frame of reference that places in perspective the full scope of Beth Hatefutsoth. Although the purpose of this museum is to celebrate the life of the Diaspora rather than to commemorate its dead, the

two millennia Jewish martyrdom are strikingly expressed in a huge abstract sculpture, the Memorial Column, that fills the central space of the building, and in the Scrolls of

Continued on page 14



Obverse: The biblical verse: "I will gather them from the coasts of the earth" (Jer. 31:8) and a seven branched candelabra centered on a globe symbolizing the connection between Israel and Jews throughout the world, commemorating the opening in Tel Aviv of a unique museum. Reverse: bears the inscription "Museum of the Jewish Diaspora".

This medal was minted in Jerusalem in bronze 59mm, weight 100 gm. and in silver 45mm, weight 40 gm.

FROM HOLOCAUST TO REDEMPTION:

World Gathering of Jewish Holocaust Survivors in Israel — June 14-18, 1981

by Nathan Sobel, NLG

This year, 1981, marks the 36th Anniversary of the liberation of holocaust survivors.

Thousands upon thousands of Jewish Holocaust Survivors (including 4,000 North Americans) from 23 countries will gather in Israel on June 14-18th. This one-time historic event will never, ever, again be repeated.

This gathering will be a unique—solemn, inspiration for all future generations.

The World Gathering will:

- emphasize the significance and legacy of the Holocaust and commemorate the 36th anniversary of liberation from the Nazi concentration camps;
- Serve notice to the entire world that the Holocaust must never be forgotten, never be repeated;
- Affirm the continuity and survival of the Jewish people as a whole and the State of Israel as their focal point;
- On a worldwide scale, bear personal witness to the Holocaust experience;
- Bring together the Second Generation; sons and daughters of Holocaust survivors.
- Transmit a testament from all the survivors to future generations.
- Above all, this gathering will be an opportunity for the survivors from all other the world—once in their lifetime—to be with each other, to celebrate our survival, share achievements of the present, and aspirations for the future.

In view of the advancing age of many of the survivors and the awareness that this may be the only opportunity for such an international convocation, participants are urged to bring their sons and daughters—their spouses, children, even grandchildren. Thus continuity of our heritage and history would be reinforced.



The program is being developed gradually in consultation with survivors, historians, scholars and experts in various fields.

During the 4 days of the World Gathering of Survivors June 15-18, 1981, some of the proposed major events will be:

- An inaugural mass meeting and memorial service on the grounds of Yad Vashem in Jerusalem;
- A march of survivors from the Knesset through the streets of Jerusalem to the Western Wall;
- Special events at the kibbutzim established by Holocaust survivors;

- Construction of a monument made of rocks supplied by individual delegates to the World Gathering who will bring them from their respective communities;
- Every survivor is invited to bring along a recording of his or her experiences on a tape cassette, or written memoir for the permanent Archives at Yad Vashem, as well as personal Holocaust memorabilia for preservation;



- Ceremony of signing the collective legacy of survivors for the future generations;
- Special programs for the second and third generations;
- Reception in Tel Aviv hosted by the World Federation of Jewish Fighters, Partisans and Camp Inmates.
- Optional guided tours throughout Israel.
- Visit to Beth Hatefutsoth, The Museum of Jewish Diaspora.

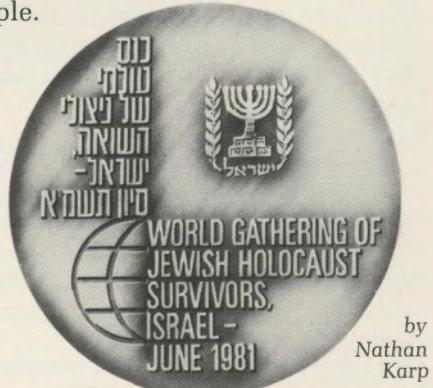
The Israel Government held a competition for the design of a medal to mark this unique, important and historical event. For the first time an official government medal includes a statement in the Yiddish language, the language of the Martyrs and Heroes. On one side—the central theme includes 2 stars of David, the one below with the inscription "JUDE" appears incused and imprisoned, while the upper star is raised and imposing. Around the rim

is the inscription—From Holocaust To Rebirth in English, Hebrew and Yiddish. The other side includes four basic elements; the lower left is a semi-globe, the lower right is the inscription in English WORLD GATHERING / OF JEWISH HOLOCAUST / SURVIVORS, / ISRAEL—/ JUNE 1981. The upper left has the same inscription in Hebrew, and on the upper right is the emblem of the State of Israel.

The medal—commissioned by I.G.C.A.M. is a presentation medal to all participants in the world gathering. It is being struck in 59 mm bronze and in 45 mm silver.

SECOND GENERATION: AN AFFIRMATION OF LIFE

We, the children of survivors of the Holocaust, are the link between destruction and creation, between a world that is no more and the future of the Jewish people.



by
Nathan
Karp

- An event of major historical significance
- A pilgrimage of remembrance
- A manifestation of perseverance, resistance, tenacity, survival and commitment
- An expression of our solidarity and concern for Israel

REBECCA GRATZ 1981 JEWISH-AMERICAN HALL OF FAMER

by Mel Wacks, N.L.G.

On March 4th, the occasion of her 200th birthday, Rebecca Gratz joined a dozen other famous men and women who have been honored by the Jewish-American Hall of Fame at the Magnes Museum, Berkeley, California. Past inductees are Judah Magnes (1969), Albert Einstein (1970), Louis Brandeis (1971), George Gershwin (1972), Haym Salomon (1973), Herbert H. Lehman (1974), Gershom Seixas (1975), Henrietta Szold (1976), Touro Synagogue (1977), Golda Meir (1978), Levi Strauss (1979) and Jonas Salk (1980). Coincidentally with Ms. Gratz's induction, a handsome art medal was made available in limited editions of gold, silver, pewter and bronze, with the proceeds going to help in the educational work of the non-profit Magnes Museum, "The Jewish Museum of the West."

The Gratz family has made significant contributions to America . . . Gratz College, the first Jewish teacher-training institution in the U.S., established in 1856 by Hyman Gratz

Continued from page 11

Fire—with their 52 illuminated pages—each of which is devoted to another chapter of Jewish persecution.

Beth Hatefutsoth also incorporates various facilities that make it a dynamic center of current life. These include an auditorium, a Temporal Exhibitions Gallery, a Youth Division, photo and film archives, a computerized Jewish Data Bank, and four study areas in which specially made documentary films are screened from video-cassettes.

—N.S.

. . . Gratzburg, New York, founded by Michael Gratz in 1793 . . . and the Female Benevolent Society (1819), the Hebrew Sunday School Society (1838), and the Philadelphia Jewish Foster Home and Orphan Asylum (1815), all founded by the best known member of this distinguished family—Rebecca Gratz.

Bernard Gratz (1738-1801) was born in Poland; he travelled to London and finally emigrated to America in 1754. He and his younger brother Michael (1740-1811) formed a long-lived partnership as shippers and traders operating on the east coast and inland. Along with other merchants, Bernard Gratz signed Non-Importation Agreements to boycott British goods during the Stamp Act and Townshend Act crises prior to the Revolution. The Gratz family wholeheartedly supported the American patriots, and supplied much needed goods to the Continental Army.

Always deeply involved with Jewish communal activities, the brothers helped found one of the first synagogues in America, which in 1773 evolved into Philadelphia's Congregation Mikveh Israel. After the war, the Gratzes became involved in a successful struggle for equal rights in Pennsylvania.

Michael's son, Hyman, founded Gratz College and participated in the affairs of the Pennsylvania Academy of Fine Arts and the Pennsylvania Botanical Gardens. Another son, Joseph, became a director of the Philadelphia Institution for the Instruction of the Deaf. But it was Michael's daughter, Rebecca, who is undoubtedly the jewel of the Gratz dynasty.

The Rebecca Gratz medal, issued by the Jewish-American Hall of Fame, honors the Bicentennial anniversary of her birth (1781-1981). Rebecca's youthful charm and beauty were forever preserved by the artist Thomas Sully, who was introduced to her by the famous American author, Washington Irving. The Medallic portrait, delicately rendered by sculptress Gerta Ries Wiener, is based on the Sully work of art.

Washington Irving was also responsible for giving Rebecca Gratz' sterling character literary immortality. It was in the autumn of 1817, when Irving visited his friend Sir Walter Scott, that he spoke with real enthusiasm of Rebecca's charm, beauty, goodness and sweetness. He told of her many philanthropies, of her loyalty to friends, of the universal admiration which she aroused in all who knew her. Scott was interested. He immediately determined to introduce a Jewish female character into the work that was then in progress (*Ivanhoe*) . . . and on the strength of Irving's vivid description, Scott named his heroine Rebecca. When he finished the novel in 1819, Scott sent a copy to Irving along with a note, "How do you like your Rebecca? Does the Rebecca I have pictured compare well with the pattern given?"

While she herself never married,

Rebecca made a home for her unmarried brothers and reared the nine orphaned children of her sister Rachel Moses. In her twenty-first year she became the secretary for the Female Association for the Relief of Women and Children in Reduced Circumstances, and in 1815 Rebecca was a founder of the Philadelphia Orphan Society. But, perhaps her most significant accomplishment was the founding of the Hebrew Sunday School Society, the first of its kind. This educational movement survives to this day, and forms the basis for all Jewish religious education in America.

Rabbi David Philipson wrote in the introduction to the Letters of Rebecca Gratz, "All accounts agree in praise of this unusual woman. Beautiful in face, aristocratic in bearing, dignified in manner, noble of soul and pure of heart, she is not unworthy of having applied to her the exquisite words used of a rare woman by George Eliot, that 'were all virtue and religion dead, she'd make them newly, being what she was.'" Appropriately, this sentiment is inscribed on the reverse of the Rebecca Gratz Bicentennial Medal.

When she died in 1869 at the age of eighty-eight, Rebecca Gratz was mourned as one of the foremost women in America. Her last words were, "I commit my spirit to the God

Continued on page 16



THE NEW ISRAEL 100 SHEQEL BANKNOTE

by Samuel Lachman, Haifa

The new Israel 100 Sheqel banknote was placed into circulation on 11 December 1980. The note, like all other current Israel notes, was printed by Joh. Enschede & Sons, Haarlem, The Netherlands. However, there are marked differences in this note, compared with all others.

The note presents on the obverse the effigy of Ze'ev Jabotinsky (1880 - 1940), and the watermark at left also shows Ze'ev Jabotinsky. In the background is the Khan Snoni near Benjamina, which was the headquarters of the Gideonim. There are four rows

of the seven branched Menorah of the Jewish Legion in multiple form, with the inscription "Kadima" (to go forward) covering the obverse. The portrait of Jabotinsky is based on a drawing by Zvi Narkiss.

The reverse shows the Herod Gate of the Old City of Jerusalem. While all other notes of this issue have wavy lines on the reverse, this note has the word Jerusalem in Hebrew, reading up in small letters, continuously repeated. The word becomes smaller to the left.

Continued



100 Sheqel Banknote—Obverse



Marks for blind and signatures

Continued from page 15

who gave it, believing with a firm faith in the religion of my fathers. Here O Israel, the Lord our God is one."

The Rebecca Gratz medal was struck in high relief, individually serial numbered on the edge and hand finished. The massive 2 inch medals weigh over 2.5 troy ounces for the silver, pewter and bronze versions; the 10 karat gold pieces (heavily overlayed with pure 24 karat gold) weigh close to 3 troy ounces. The maximum authorized mintages are extremely small, assuring rarity and future demand . . . just 350 bronze (\$15), 100 pure silver (\$120),

50 pewter (\$30), and a minuscule 20 gold (\$1395). The money raised through the sale of Rebecca Gratz medals will help fund educational projects of the non-profit Magnes Museum, and accordingly half of their cost may be considered as a tax-deductible contribution. Orders should be sent to the Magnes Museum, 2911 Russell Street, Berkeley, California 94705. (AINA members benefit a 10% discount.)

Editor's Note:

At publication date, we were informed that the silver and the pewter medals were all sold out, with only 2 gold and a few bronze medals remaining.

The size of the note is 159 x 76 mm. The main colour is redbrown, with a light green background.

The special mark for the blind appears on the left of the obverse, consisting of five horizontal bars of different lengths (see illustration). Above this mark are the signatures of the Governor of the Bank of Israel, Arnon Gafni at right, and that of the Chairman of the Advisory Council, Mark Moshevits, at left.

The note does not have the bar code as do the other denominations, but a vertical security strip.

There are two varieties of the reverse, with and without two small horizontal bars in redbrown, positioned below the serial numbers.

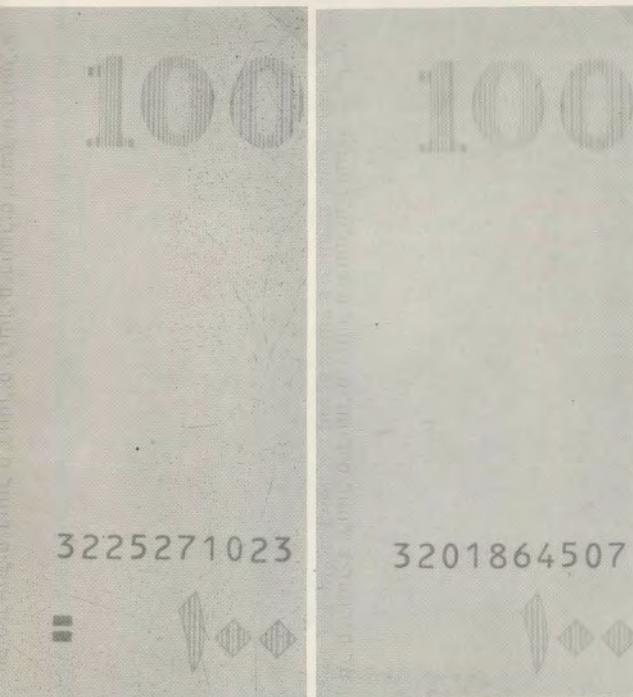
It should be noted that on 24 February 1980, only the 1 Sheqel, 10 Sheqalim, and the 50 Sheqel notes were issued. The 5 Sheqalim note was placed into circulation at the end of April, 1980.



100 Sheqel Note—Reverse



Menorah Design—Background



Bars Below Number

No Bars



Jerusalem (Jerusalem) background



COINS OF THE BIBLE

David Hendin



Temple's holy implements

(Second of 12 parts)

And thou shalt set upon the table showbread before Me always. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made.... And thou shalt make the lamps thereof, seven... (Exodus 25:30, 31, 37)

This coin of Mattathias Antigonus is the only ancient coin that portrays the sacred Temple implements. Antigonus, who reigned from 40 B.C. to 37 B.C., was the last of the Maccabean kings. He was succeeded by Herod the Great, a client of Rome.

Since these bronze coins were made more than 100 years before the fall of Jerusalem and the destruction of its Temple, it is probable that the artist-designer actually had seen the implements he depicted.

Since it was forbidden to represent these objects artistically, one must search for a reason why it was done.

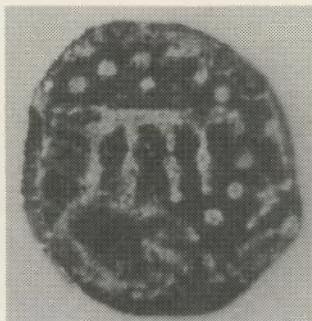
Antigonus was engaged in a struggle for survival against Herod, who was backed by

Roman troops. Thus, the Maccabean king may have been looking for ways to excite the patriotic fervor of his followers.

Perhaps Antigonus depicted the candelabra and showbread table on his coins both to encourage his supporters and to remind the people of their duty to preserve the sanctity of the Temple from the foreigners.

When the Jerusalem Temple fell in 70 A.D., Titus carried the sacred candelabra, and perhaps the table, to Rome as booty. The candelabra itself is shown in the reliefs of the Arch of Titus in Rome that portray Titus's triumphal march.

(NEWSPAPER ENTERPRISE ASSN.)



BRONZE LEPTON of Antigonus Mattathias (reigned 40 B.C. to 37 B.C.). Obverse: Candelabra. Reverse: Showbread table.

MATZOH MONEY OF DOCTOR WALLACH

by H. Frank MacInnis, M.D.

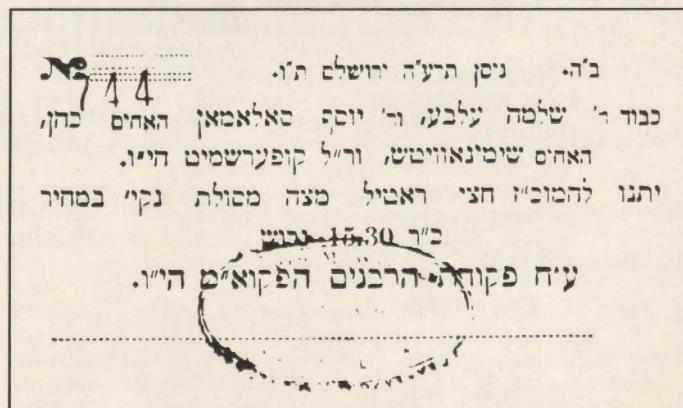
Uniface emergency tokens were distributed to Palestine Jews in 1915 as a part of an aid program administered by DR. Moshe Wallach of Shaarei Zedek Hospital, Jerusalem. At the outbreak of World War I, Jerusalem's Jewish population became completely dependent on aid from Jewish communities abroad that were neutral—such as Holland.

This is a genuine Matzoh Money Token Number 744. The translation of the Hebrew is as follows:

"In the name of God, Nissan 5675, Jerusalem, may it soon be rebuilt. The honored R. Shlomo Elbe and R. Joseph Salomon, the brothers Shimonowitz and R.L. Kupershmidt, God be with

them. Give the bearer half a Rotel Matzoh of clean flour at the price of 15.30 Grush per Rotel. On the account and to the order of the Rabbis, the Officials and Commissioners, God be with them."

A valid token required the stamp and seal of Dr. Wallach. The merchant who redeemed the token for the flour was credited with 15.30 Grush when he presented the token to his bank. The bank then obtained payment from Dr. Wallach's relief account. This method of relief payment insured that the funds would be spent for food. This is variety 11 with purple stamp seal. Unstamped specimens are also known.



The purple stamp seal reads:
Med. M. Wallach
pract. Arzt
* Jerusalem *

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APRIL 29–MAY 3, 1981

**NEW YORK SHERATON HOTEL
7th AVENUE at 56th STREET
NEW YORK CITY**

PROGRAM

WEDNESDAY, APRIL 29, 1981

10:00 A.M. — NASCA Judaic Auction in Manhattan Skyline
12:00 NOON — Security Room Opens

THURSDAY, APRIL 30, 1981

MONDAY, MARCH 30, 1953

- 9:00 A.M. — Ballroom & Forum Open to Dealers
- 9:00 A.M. — Ballroom & Forum Open to Exhibitors
- 10:30 A.M. — Ballroom Balcony—Registration Opens
- 10:30 A.M. — Ballroom & Forum—Exhibits & Bourse Open to Public
- 12:00 NOON — Security Room Closes
- 7:00 P.M. — A.I.N.A. Annual Membership & I.N.S. Clubs Meeting in Manhattan Skyline.
Morris Bram, presiding
- 7:00 P.M. — Stack's Auction in Manhattan Skyline
- 7:30 P.M. — Ballroom & Forum—Closing of Bourse & Exhibits

FRIDAY, MAY 1, 1981

8:00 A.M. — A.I.N.A. Board of Directors Meeting in Board Room
 9:00 A.M. — Ballroom & Forum Open to Dealers
 9:00 A.M. — Ballroom & Forum Open to Exhibitors
 10:30 A.M. — Ballroom Balcony—Registration Opens
 10:30 A.M. — Ballroom & Forum—Exhibits & Bourse Open to Public
 7:00 P.M. — Stack's Auction in Manhattan Skyline
 7:30 P.M. — Ballroom & Forum—Closing of Bourse & Exhibits
 8:00 P.M. — British Numismatic Association of North America Meeting

SATURDAY, MAY 2, 1981

SUNDAY, MAY 3, 1981

9:00 A.M. — Ballroom & Forum Open to Dealers
9:00 A.M. — Ballroom & Forum Open to Exhibitors
10:30 A.M. — Ballroom Balcony—Registration Opens
10:30 A.M. — Ballroom & Forum—Exhibits & Bourse Open to Public
11:00 A.M. — Premier Showing—Audio Visual presentation (Israels Coins & Medals reflect Jewish History and Tradition) and Open Forum by Dr. I. Rezak
4:00 P.M. — Ballroom & Forum—Closing of Bourse & Exhibits
5:00 P.M. — Convention Closes

MONDAY, MAY 4, 1981

11:00 A.M. — Security Room Closes

TRAJAN, COMMANDER OF THE TENTH LEGION

by Robert D. Leonard Jr.

Josephus tells the story of Trajan, commander of the Tenth Legion, who was sent by Vespasian to attack the city of Japha (Japhia), near Jotapata in Galilee, in 67 C.E. (*Wars of the Jews*, Book III, Chapter VII, 31). Trajan led a force of 1,000 cavalry and 2,000 infantry against this city, which was a stronghold encircled by a double wall. However, the defenders made the mistake of sallying forth to attack him; Trajan quickly repulsed them, and pursued them so closely that the Romans entered the outer wall together with the Jews. When those within the inner wall saw this, they shut the gates against their own troops out of fear that the Romans would force through the inner wall as well. The horrified defenders swarmed about the gates in vain, "their throats cut in the very midst of their supplications" to those within, for the Romans had shut the outer gates as well, trapping them between the two walls. In all, 12,000 Jews, says Josephus, were thus massacred, some by the Romans, and some by each other in the confusion, but all cursing their fellow citizens for betraying them.

Trajan naturally concluded that the city was left without fighting men after this, and so reserved the final assault on it for his general. He sent messengers to Vespasian requesting that Titus, Vespasian's son, be sent to complete the victory. Vespasian did so, but gave his son an army of 500 cavalry and 1,000 infantry, thinking there might still be difficulty taking the city.

Titus arrived quickly and assumed command. He assigned Trajan the left wing, taking the right wing himself, and began the siege (25 Sivan,

67 C.E.). Scaling ladders were laid against the wall on all sides. At first the defenders resisted this assault, but in a little while they fled the walls. Titus's troops then leaped into the city and seized it. But the remaining defenders assembled and resisted fiercely; "for the men of power fell upon the Romans in the narrow streets, and the women threw whatsoever came next to hand—at them." The fighting continued in this manner for six hours, but at last the fighting men were spent. The Romans then slaughtered the remaining males in the city, except infants, cutting their throats both in the open and in their own houses. Three thousand more were killed in this manner, bringing the total Jewish death toll to 15,000. The surviving women and infants, 2,130 altogether, were led away captive into slavery.

Following this success, Trajan led the Tenth Legion throughout much of the remainder of the Jewish-Roman War (First Revolt). He was present at the great siege of Jotapata, following which Josephus was captured. He was sent to visit Tiberias to determine whether the people there were sympathetic to the revolt after an incident in which some horses were stolen, and was received by the citizens "with acclamations of joy," and hailed as a "savior and benefactor." He assisted in the capture of Taricheae, Gamala, and the district beyond the Jordan. On 3 Sivan, 68 C.E., he rejoined Vespasian at Jericho. Apparently he left Judaea about the time of Vespasian's departure for Italy after being saluted as emperor by his troops (late 69 C.E.), as he was replaced as commander of



R.I.C. 762
Gold Aureus

the Tenth Legion by the time of the destruction of the Temple (August 29, 70 C.E.).

Throughout the remainder of Vespasian's reign Trajan continued his distinguished career. Shortly after Vespasian's accession, Trajan was chosen to fill the consulship, though there is some doubt that he actually served as the Calendars (*Fasti*) do not mention his name. He also acquired patrician rank about this time. After his year as consul (or perhaps instead of it), he was named by Vespasian Propraetor of Syria. This last fact is known from a rare coin or medal in brass of the mint of Antioch, a specimen of which is in the Pembroke Museum, bearing the head of Titus as Caesar (heir apparent) and the name and title of Trajan as Propraetor. It is dated 76 C.E.

While Trajan was serving in Syria war broke out between Rome and Parthia, then ruled by King Vologases III (77-147 C.E.). Since the Roman historian Pliny the younger wrote that Trajan grappled on the field of battle "with Parthian ferocity and haughtiness," that he won laurels for a victory over Parthia, and that he received the *ornamenta triumphalia*, it is presumed that Trajan was given charge of the conduct of the war by Vespasian and received his triumph after defeating the Parthians. (Unfortunately, Pliny did not specify when these events occurred.) In any case, it is known from a Greek marble inscription discovered at Laodicea in Phrygia that Trajan was promoted from propraetor of Syria to proconsul of Asia by 79 C.E., the date of the marble, which is dedicated to Titus Caesar. His further ca-



Reverse of R.I.C. 251 & 252
Silver Denarius

reer, and the date of his death, are not known, though he was not living in 100 C.E.

Trajan's son, also named Trajan, served under him for a time when he was in command in Syria. The son's career was more distinguished still: he too commanded a legion, under Domitian (younger son of Vespasian and emperor after Titus), and so effectively suppressed a revolt on the Rhine (88/89 C.E.) that he was given a consulship in 91 C.E. At the accession of Nerva in 96 C.E. he was appointed governor of Upper Germany and given command of three legions. The following year, Nerva, who was childless, publically adopted Trajan—by now highly popular—as his successor. When Nerva died in January 98, Trajan became emperor without opposition, and had a long and successful reign until his death in August, year 117 C.E.

Coins of Vespasian and Titus, the principal Roman commanders during the First Revolt, are well known—especially those commemorating the capture of Judaea, which were issued in great numbers and are found in many Judaic collections. But the coins of Trajan, commander of the Tenth Legion, have been neglected, though also worthy of a place in a collection of First Revolt numismatics. Five types of gold aurii and two of silver denarii were issued many years after the elder Trajan's death, in addition to the brass piece from the mint of Antioch. All are very rare. Excluding the brass piece, described previously, the obverse of each coin shows the emperor Trajan facing right with the inscription *IMP TRAIANO (or TRAIANVS) AVG*

GER DAC P M TR P COS VI P P (these titles were used 112-117 C.E.). The gold aurii show him laureate, wearing a cuirass (armor) with drapery over it, seen from behind, while the denarii show a laureate and draped head only. All the reverses depict Trajan's father in some manner; the various types and varieties are listed according to their numbers in *Roman Imperial Coinage*, Volume II (R.I.C.):

Gold Aureus

R.I.C. 726 (R3)

Obverse as above, with TRAIANO. Reverse busts of Nerva, laureate, right and Trajan Senior, bareheaded, left, facing each other, and DIVI NERVA ET TRAIANVS PAT.

R.I.C. 727 (R3)

Obverse same. Reverse same but inscription reads DIVI NERVA ET TRAIANVS PATER.

R.I.C. 762 (R2)

Obverse as above, with TRAIANVS. Reverse bust of Trajan Senior right, bareheaded and draped, and DIVVS PATER TRAIAN.

R.I.C. 763 (R2)

Obverse same as 762. Reverse same as 762 but inscription reads DIVVS PATER TRAIANVS.

R.I.C. 764 (R2)

Obverse same as 726. Reverse same as 763.

Silver Denarius

R.I.C. 251 (S)

Obverse as above, with TRAIANO. Reverse Trajan Senior seated left, holding a patera (a small dish used for the pouring of libations) and hasta pura, and DIVVS PATER TRAIAN. (Both the patera and hasta pura were attributes of divinity.) Although rated only scarce by R.I.C., this coin is unlisted in Cohen, an older standard reference.

R.I.C. 252 (S)

Obverse as above, with TRAIANVS. Reverse same as 251 (same die). (Cohen 140.)

The inscription most commonly found on these coins—DIVVS PATER TRAIAN(VS)—means Divine Father of Trajan. It is believed that

this series of aurii and denarii was issued in 114 C.E., for in that year the emperor Trajan dedicated his forum. It is likely that Trajan added some new testimonies to the memory of his adoptive father Nerva (already consecrated a god), and took the opportunity to similarly deify and honor his natural father as well. This was only the second instance of a private individual being numbered with the gods, but Trajan was careful to appease popular feeling on this matter by depicting the emperors—Nerva and himself—wearing laurel crowns, while his father is shown bareheaded to indicate his lower status.

As mentioned previously, these coins are very rare. Only one variety of the aurii and one of the denarii are listed in Sear's *Roman Coins and Their Values*. The aureus, cataloging at about \$5,000 in VF in 1974, is so rare and valuable as to be virtually noncollectable, but the denarius—though of nearly equal rarity—may be found occasionally at an affordable price (1974 catalog value was \$90 in VF). So it is possible, after all, for an alert collector to secure a numismatic representation of Trajan, commander of the Tenth Legion.

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MORE ON THE HEXAGRAM (STAR OF DAVID)

by J. Joseph Hersh, M.D.



(Continued from The Shekel Vol. XIII No. 3 pp. 10-11.)

The Magen David is an ancient talisman (a fetish or magical charm) that was used by the Kabbalists and became an official Jewish symbol in the 15th and 16th centuries. The Zionists made it an official symbol at their first congress held at Basel, Switzerland in 1897.

A new source of information relative to the Jewish Connection of this talisman is contained in the Encyclopedia of Freemasonry and highlights the Jewish history connected with this source. A brief history of this brotherhood is necessary to appreciate their use of the Hexagram in the Shield of David and Seal of Solomon. The use of this talisman by the Kabbalists solved the Jewish connection with the six pointed star on the taverns and breweries of Germany. The influence of Freemasonry on Colonial America may be the source of the six pointed stars on our currency, beginning in 1794 and throughout the 19th century.

Freemasonry had its origin in the English guilds of operative masons who built their stone castles and abbeys. As their work was being phased out during the 16th and early 17th centuries, non-operative or gentlemen masons were attracted by their catechisms and secret rituals. These non-operative masons were referred to as "accepted", a Christian brotherhood who became the build-

ers of the Temple at Jerusalem under King Solomon.

The Temple was to be the permanent sanctuary for the Ark of the Covenant, a plan of King David but carried out by his son, King Solomon. The Encyclopedia of Freemasonry states that King David wore the Hexagram on his battle shield with the Hebrew word AGLA in its center. AGLA was compounded from the first letter of the sentence, Atah Gibor Lolom Adonai, "The art strong in the eternal God". This same talisman was worn as a signet by King Solomon, thus originated the Seal of Solomon.

Figure I. Hexagram on the Shield of David with a description of AGLA from the Encyclopedia of Freemasonry.

King Solomon was esteemed as a great magician rather than a great Monarch. By the signet upon which the Hexagram was engraved, he accomplished the most extraordinary actions, enlisting in his service the labor of the genii for the construction of his celebrated Temple. The Free and Accepted Masons used the letter G to represent the sacred name of God on the Hexagram as well as on their emblem which represents the basic three degrees of Freemasonry.

Figure II. The emblem of the basic three degrees of a Master Mason. The square and compasses forming a six pointed star from two triangles with G in its exact center.

Figure III. A Master Mason's charm with G (God) surrounding the square and compasses.

The Grand Lodge of England, Free and Accepted Masons was established in 1717. By a gradual process the authority of the Grand Lodge was

Dr. Joseph Hersh is a retired Board Certified General Surgeon. He holds many degrees and honorary titles, which include Alpha Omega gold key & Phi Beta Kappa of medicine. He has also authored numerous articles & is Past Pres. of INS of Greater Pittsburgh & the Stein Collectors International.



Fig. XXVI



Fig. XXVIII

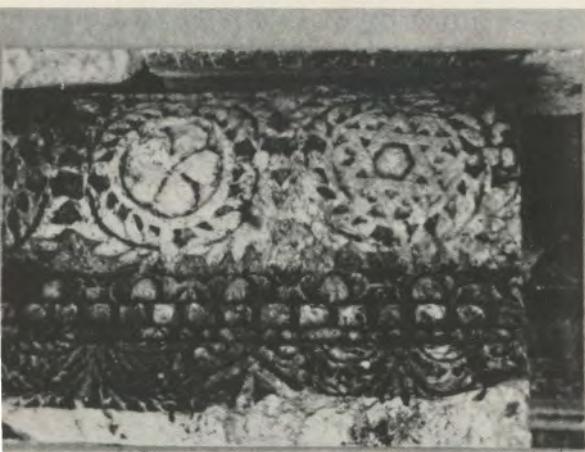


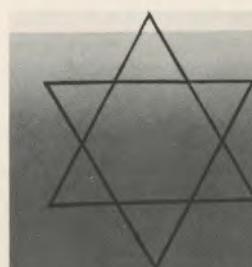
Fig. XXVII



Fig. IX



Fig. XXIII



of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe, since, truly, it is true, and yet not altogether without impressiveness.

The *Shack of Enlightenment* is, then, a symbol of the change which is now taking place in the intellectual condition of the world. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

Shrine of Initiation. A necessary ceremony used on the admission of an Entered Apprentice, and nearly becoming obsolete. In the old Initiations, the same word signified to die and to be resurrected; in the initiation, the lesson of death and the resurrection to eternal life.

In Masonry the same lesson is to begin to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, always accompanied by some ceremony, which should symbolically represent this great moral change. Hence the imposition of this idea is made by the following:

The *Shrine of Initiation* is then the ground for the disruption of the candidate from the ties of the world, and his initiation into the life of Masonry.

Shintotism. The ancient religion of Japan, and founded on the worship of ancestors.

It acknowledges a Supreme Creator and

the agones of the first death and of the throes of the birth.

Among the ancient Israelites the

extended to all existing lodges during the remainder of the 18th century. During the era of this consolidation, a Leeds creamware pitcher made its appearance with scenes and sketches portraying the three basic degrees of Freemasonry. These commemorative pitchers were used locally and exported to colonial America. The English settlers carried Freemasonry to America where later George Washington was to serve in the dual capacity of the "Father of our country" and the "Father of Freemasonry".

Figure IV. Right side of the Leeds creamware pitcher showing Pentagram with G in its center. This sign called the Pentalpha of Pythagoras signifies "Health". The Pentagram with a G (God) in its center is a rarity. The Hexagram and Pentagram are not interchangeable and bear no association in Masonic tradition. It is suggested as a symbol of the ritual that refers to "The Five Points of Fellowship".

Figure V. The left side of the Leeds pitcher.

Figure VI. The base of the Leeds pitcher shows the Hexagram with G (God) in its center, situated at the base of the column, to the left and above the thumb.

The Royal Arch Masons were founded at York, England in the fourth decade of the 18th century. The legend of this branch of Freemasonry was the building of the second Temple by Zerubbabel upon the return of the Children of Israel from bondage in Babylon. (New Testament, Book of Ezra)

Figure VII. A three handled "Fellowship Cup" of Jerusalem Royal Arch Chapter, No. 3 (site unknown) and dated 1758-1908. This commemorative cup shows the working tools of the Royal Arch Masons and a Hexagram with a triangle in its center containing the Yod. (The tenth letter in the Hebrew alphabet)

Figure VIII. A close-up of the triangle containing the Yod. The Yod represents one of the four Kabbalistic symbols for the Ineffable (meaning unutterable) name of God.

The 4th or Mark Masters Degree of the Royal Arch Masons gave a token, representing a "Days Wages" for work on the second Temple and consisted of either a silver half Shekel or a copper Penny. The coinage had on their obverse the Keystone of the Arch of the Temple in whose center was a specific mark designating the Master Mason and this was registered in the Chapter's Book of Marks with the Master Mason's name. (The Shekel represented a daily wage of fifty cents)

Figure IX. The half Shekel of the Royal Arch Mark Masters degree. This is the Shekel struck by, the ruler Simon Maccabaeus, B.C. 138-39.

Figure X. The opposite side of the silver Shekel shows the Chapter's name, place and date it was constituted. In the center of the Keystone is the Mark of the Master Mason, a Z with an R on its left and a C on its right. This is the Mark of Raymond C. Zink of Mizpeh R.A. Chapter, Pittsburgh, PA., Constituted March 17th 1908.

Figure XI. The silver half Shekel on the left of a Masonic Penny showing the extreme difference in the coins that vary from Chapter to Chapter. The Penny on the right is from Mountain Royal Arch Chapter No. 189 situated in Altoona, PA., constituted September 35, 1858.

Figure XII. The variation in the Keystones of the two Chapters.

Figure XIII. The Temple at Jerusalem from the Encyclopedia of Freemasonry. "Of all the objects that constitute the Masonic science of symbolism, the most important, the most cherished by Masons, and by far the most significant is the Temple of Jerusalem".

Six pointed stars appears in

Fig. II



Fig. V

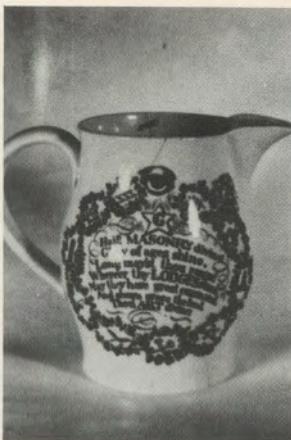


Fig. IV



Fig. VIII



Fig. VII



Fig. VI

American coinage from the silver dollar of 1794 and throughout the 19th century especially the Hexagram of the silver three cent piece minted from 1851 to 1873.

Figure XIV. Six pointed stars on the obverse of the U.S. 1795 silver Dollar. (First silver Dollar minted in 1794)

Figure XV. Obverse of Variety 2 Silver Three Cent Piece with three outlines to star dated 1858. (Variety 2 minted 1854-58) This silver Three Cent Piece was designed by James B. Longacre.

Figure XVI. Reverse of 1858 silver Three Cent Piece showing six pointed stars on its periphery.

It is not possible to document a "Jewish Connection" to the Hexagram on American coinage where the Pentagram represents the stars on our Flag. I feel that the Hexagram as a Masonic symbol may have penetrated the minds of our early minters in a new nation seeped in Masonic tradition. The outstanding leaders of the Revolution and the signers of the Declaration of Independence were Masons. Paul Revere was a Mason and Benjamin Franklin was the first Masonic Grand Master of Pennsylvania. In a Masonic environment that existed in early America, the Hexagram was a part of the ritualistic life.

Figure XVII. An "Experimental Stein", the early beer-stein made by the firm of Villeroy & Boch in the mid 1800s.

Figure XVIII. The Hexagram on the ceramic lid of the "Experimental Stein".

Figure XIX. Mettlach one liter etched stein No. 3090, artist signed by Heinrich Schlitt. This right side of the stein shows a young man playing a guitar and accompanied by two pretty maidens in Tyrolean dress. They are about to enter the tavern shown in the next Figure XX.

Figure XX. The left side of the stein shows the tavern sign with a

hanging Hexagram at its entrance. The translation of the German poem beneath the sign is as follows: If there were no beautiful maidens and no good beer and no big dumplings, I would never come in here.

Figure XXI. Mettlach, one-half liter etched stein shows a tavern keeper drawing beer from a keg with the Hexagram above his head. Design No. 2028. (also called a stock No.)

Figure XXII. Mettlach, one-half liter etched stein, Design No. 1997 whose body shows the bust of George Ehret, the brewer.

Figure XXIII. The ceramic insert of the stein's top shows a Hexagram with his initials, GE in its center. Heinrich Heine, Paris correspondent for the Augsburger Allgemeine Zeitung, after his conversion in 1840, used the Hexagram to sign his documents. The Hexagram revealed his Jewish identification in spite of conversion.

The Hexagram making its appearance on these Mettlach steins raised the question of a possible "Jewish Connection" either in the family of Jean Francis Boch who founded the pottery in 1809 in the city of Mettlach located in the Saar (now West Germany) or the German tavern and brewing industry. The question was put to Dr. Theresa Thomas, the Curator of the Mettlach Museum. Dr. Thomas traced the genealogy of the family of Jean Francis Boch to the 17th century with no evidence of any Jewish ancestry. The German viewpoint relative to the Hexagram was explained by Dr. Thomas as a brewers symbol and submitted the following two photocopies.

Figure XXIV. This is a cooper plate by Martin Engelbrecht (1683-1756) from Augsburg, Germany whose title is "Un Brasseur. Ein Bierpreu" a French intonation of the German brewer.

Figure XXV. The point of a Monk making beer dated at Nurnberg 1397.



Fig. XII

Fig. XIII



Fig. XVIII



Fig. III



Fig. XX



Fig. X



Fig. XIX

HARRY S. TRUMAN— A FRIEND OF ISRAEL

by Edward Baruch



On December of 1960, the State of Israel Bond Organization, struck a 40 mm bronze medal to honor President Harry S. Truman. The reverse of the medal has a seven branch candelabra, below which reads, "December 10, 1960—McCormick Place—Chicago." Around the rim is the inscription, "The State of Israel Bond Organization". The obverse shows a likeness of President Truman. The top reads, "Harry S. Truman", and the inscription on the bottom, "Man of the Century."

Harry S. Truman was one of the many voices in the wilderness trying to garner momentum for the establishment of a Jewish state.

On April 12, 1945, Franklin D. Roosevelt died and Truman took over the reins of government. This was a time when the Jewish leadership was pondering how sympathetic the new President would be towards the creation of a Jewish state. Ben-Gurion recognized the urgency of the situation; he also realized that time was of the essence and consequently became a strong advocate of putting pressure on the British and the Americans. Thus, the forces he set in motion were powerful, but so

was the anti-Jewish front. The U.S. State Department's views on Arab oil, even then, had a preeminence over the moral issue of open doors for the victims of the Holocaust. To them, the creation of a Jewish state seemed as unlikely then as trying to land a man on the surface of the moon. Arab intransigence was complete. Zionist intelligence had much to be desired: Jewish leaders did not realize yet that President Roosevelt had given the Arabs secret assurances with respect to Palestine.

So the struggle for Israel's independence had to be fought in many fronts. The United Nation's partition resolution, instructing Great Britain to form both a Jewish and an Arab state turned out to be a thorny and grueling task. In England, Chaim Weizmann was trying to convince the British to abrogate their White Paper and open the doors of Palestine to the many thousands of Jewish Holocaust survivors. But even though Winston Churchill sympathized with the plight of the Jews, he also theorized that it was just not good politics to antagonize the Arab world and let the Russians have a foothold in the Middle East.



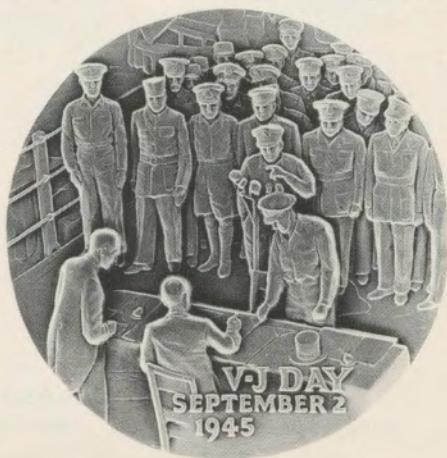
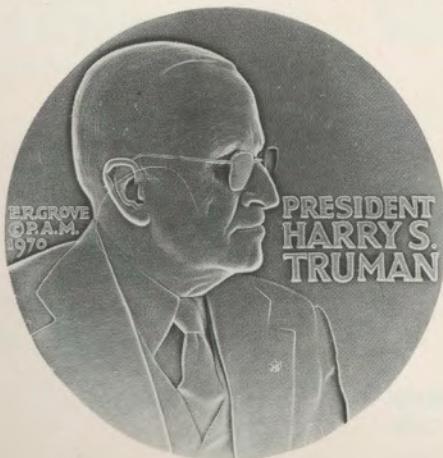
40 mm bronze Medal
issued Dec. 10, 1960



1945 indeed was a fateful year. Truman had become President of the United States and shortly thereafter, Ernest Bevin became the Foreign Minister of Great Britain. Bevin was then faced with the realization that in spite of Britain's victory in WW II, the empire was flickering out on the economic as well as the psychological front. There were menacing Russian designs in Europe and the Middle East, growing agitation for independence in India, while the rest of the world-wide colonies were in precarious disarray. Furthermore, the worsening position of their monetary system created a growing dependence on the United States in order to help bail out their decaying economy. However, and in spite of all these deep-seated and urgent problems, no other question was destined to thrust Ernest Bevin personally and emotionally more than the Zionist aspiration for a Jewish home. Bevin's formal education was meager and his knowledge of other countries very limited. He was crude and uncouth. He identified with the English working class, who revered him. Bevin was, however, shrewd, tough, and a skillful negotiator who could master complex issues. His attitude towards Jews was that they were either communists or rich speculators, greedy merchants and intellectuals. When Truman interceded

with Winston Churchill and later on with Clement Attlee on behalf of the Jewish survivors to be transferred to Palestine, his anger knew no bounds. Bevin rejected the argument that Jews should settle in the Holy Land. According to his views, Jews should be helped to be resettled in Germany! It was Bevin's fateful blunder when he threw the whole question of Palestine into the lap of the U.N. He felt quite sure that by doing so, in order to relieve Britain's deepening burden on the Mandate, the world body would reject the concept of partition.

President Truman's background with respect to his attitudes towards Jews was quite different from Bevin's. His association with Jews went back to Kansas City, Missouri, where he met Eddie Jacobson and Herman Rosenberg, with whom he maintained close ties for the rest of his life. Truman and Jacobson first met before WW I—when Jacobson was in charge of bringing the deposits from the Kansas City dry goods concern he was working for to the bank where Truman was employed. It was not until 1917, however, that they became close friends, when Truman was a Lieutenant and Jacobson a Sergeant, in charge of an artillery unit. Later on, in 1934, after Truman became a United States senator, his sympathies for the Jewish people





President Truman receives a Torah scroll from Dr. Weizmann, first president of Israel, at the White House in May 1948.

grew tremendously when he learned about the nazi persecution of the German Jews.

It was out of this background, when the crucial vote at the United Nations for partition and statehood took place, that Truman proved himself without reservations. When the General Assembly session opened in September 1947, the overall consensus was that the key factor on the outcome of a vote for partition lay in the hands of the United States. The State Department, in its pro-Arab policy, went to great lengths to forestall the creation of a Jewish state: Under Secretary Robert Lovett was insistent on including the Negev as part of an Arab state. It was only after a hurriedly arranged meeting with Chaim Weizmann that Truman unequivocally instructed his delegation at the U.N., much to the chagrin of the State Department, to the effect that the Negev should be considered as an integral part of a new Jewish

state. The rest is history.

On May 14, 1948, at 9 AM, the last man to leave Palestine was British High Commissioner, Sir Alan Cunningham. The same day, at 4 PM, in Tel Aviv's Museum of Modern Art, David Ben-Gurion proclaimed to the world the establishment of the State of Israel. Israel had finally triumphed against all odds! And that same day, the United States became the first country to recognize the new State. And President Truman himself made the announcement. For Jewish people everywhere, Truman had gone down in history as a Friend of Israel.

Editor's Note:

Not to detract from the essence of this article, the United States was not the first country to recognize Israel, unfortunately. The Soviet Union of all the countries was the first to extend recognition to the newly declared State of Israel.

MORE “SHOHAM” TOKENS

by Shmuel Matalon, Tel-Aviv

Until lately, we knew of the existence of only 3 distinct sets of tokens issued by the Shoham Maritime Services for use on board of their passenger ships. Two of these were recorded by Sylvia Haffner in her book, “The History of Modern Israel Money (1970)”: a) one set of 2 round tokens in cardboard with denominations of 10 and 20 Prutot used prior to 1960, and b) another set of 3 plastic tokens with holes (for the crew) and without holes (for the officers). This last set was in Agorot—5, 20 and 100, and were used after 1960.

Dr. Samuel Halperin, in his article “Israel Tokens at Sea”—The Shekel of Sep.-Oct. 1976, described a third set of 12 paper tokens (Consumption Vouchers). These were in use prior to 1960, since their denomination is in Prutot, (replaced by Agorot in 1960).

Now it seems that there was another type of paper tokens entirely different from all others:

1. It is not a “Consumption Voucher” but a “Meal Vouch-

er,” and consequently has no denomination.

2. It bears the name “Zim Israel Navigation Co. Ltd.,” and not “Shoham” (like the others), which is a subsidiary agent for Zim.
3. On every voucher is stated the name of the ship.
4. Every token bears the date on which it was used.

This type of paper tokens was issued in two slightly different forms: In larger (96x160mms.) tokens the date was filled in—1954, also the name of the ship—“Hadar.” One is for breakfast, another for dinner. The first in pink, and in orange, the second in yellow. There is one token, for dinner, which is somewhat smaller (86x160 mms), with a few differences in type of letter and numerals. Here, the name of ship and date were not filled in only, the date of issue, so we may deduce that it was March, 1960.

In short, these tokens were for the basic meals which were included in



Yellow Meal Voucher

... more on SHERATON SHEKELS

A Sheraton Shekel used by an AINA member on the recent tour to Israel.



the fare, whereas the others were for consumption at the bar, or the buffet.

Since the tokens known are for breakfast and dinner, we may find in the future a third one—for lunch. For

I am sure that with the lovely cold breeze aboard a ship, passengers would have revolted, had they not been offered a respectable lunch.



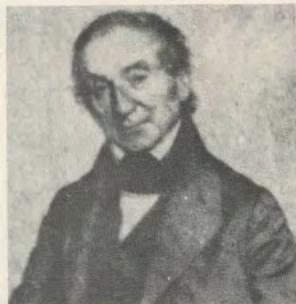
White Meal Voucher

MEDICINE IN NUMISMATICS:

NATHANIEL WALLICH, M.D., 1786-1854

By Marvin Kay, M.D. CNA 4537

REPRINTED FROM THE CANADIAN NUMISMATIC JOURNAL,
JULY-AUGUST 1980 ISSUE, WITH PERMISSION.



Over one hundred and ninety-four years ago, on January 28, 1786, Nathaniel Wallich was born in Copenhagen, Denmark. He was destined to be still one more famous member of a family of scholars, rabbis and physicians. The family was originally named Wallich¹ and can trace its origins back to the thirteenth century, in the German city of Worms. Twentieth century descendants of the family include the Jerusalem pioneer and director of the Shaari Zedek Hospital, Moritz Wallach, as well as the chemist and Nobel Prize winner (1910), Otto Wallach². Dr. Nathaniel Wallich is of numismatic interest because he was awarded one, single medal, a unique specimen, which now resides in the author's collection.

Nathaniel Wallich obtained his medical degree in Copenhagen at a very young age. While still a youthful twenty years of age, he became the medical officer for the Danish settlement of Serampore, in India. Serampore, about twelve miles north of Calcutta, was first settled by the Danes as early as 1676, as a trading post. Because their trading operations were unsuccessful, the post was closed in 1714, but it was re-opened in 1755. In 1813, Serampore, and subsequently the rest of Danish India, was sold to the English.

In 1815, Dr. Wallich left Serampore to become the Superintendent of the Calcutta Botanical Gardens.³ He set about collecting and describing new plants, and sending specimens of these new plants across half a world to various British botanical gardens. During the ensuing years, Dr. Wallich made detailed botanical explorations of Nepal, West Hindustan and Burma. Over nine thousand species are listed in his best-known work which is called, "A Numerical List of Dried Specimens of Plants In the East India's Company Museum, Collected Under the Superintendence of Dr. Wallich". One of the organizations to which Dr. Wallich donated some of his specimens was the London Horticultural Society, which was the forerunner of the present-day Royal Horticultural Society.

As a gesture of appreciation, the London Horticultural Society awarded a medal to Dr. Wallich. Here, in an extract from the minutes of a Council meeting held on July 15, 1819, is the citation of the award to Dr. Wallich:⁴
"The silver medal of the Society was ordered to be presented to Nathaniel Wallich (sic), Superintendent of the Botanic Garden at Calcutta, a Foreign Corresponding Member of the Society, for his attention to the Society in sending it a rich collection of seeds of plants and vegetables, partly collected in the Nepal country and partly from the Botanic Garden at Calcutta"

This medal is the only one presented by the London Horticultural Society to Dr. Wallich. It is silver, and measures 69 mm in diameter. Figure I shows the obverse. Around the margin is the inscription, "Presented to Nathaniel Wallich, M.D., July 15, 1819". (Note that Wallich is incorrectly spelled with a 'k' on the medal.) In exergue, are the abbreviated words, "Soc. Hort. Lond. Inst. / 7 Mart 1804." Two garlanded mythological figures are paying tribute with fruits and flowers to a male atop a pedestal. According to one authority⁵ the figure standing on the left is Flora, the goddess of flowers. On the right, kneeling with her tribute is Pomona, the goddess of fruit trees. The bearded figure on the herm is Dionysus, or Bacchus, the god of fertility and of wine.

On the reverse side of the medal, shown in Figure II, a greenhouse is the most prominent feature. According to the Secretary of the Royal Horticultural Society, "The greenhouses were probably those in use in Kensington of Ealing where the

Society's gardens were situated prior to their removal to Chiswick, near London in 1822". The words near the upper margin, "Alienis Mensibus Aestas", are in Latin and may be translated as "Summer in other months", which would presumably apply to the flowers in the greenhouse blooming out of their normal season. In tiny letters near the bottom margin is inscribed, "Rundell Bridge et Rundell". This is the British firm which struck the medal.⁶ There is no engraving on the edge.

Research has not revealed any other medallic tribute to this man. However, he has been honoured on some postage stamps of various nations.⁷ Ceylon issued a 35-cent stamp in 1952, and again in 1958, showing a flower which is identified as the 'Star Orchid'. Botanically, this is *Phaius Wallichii*, named for Dr. Nathaniel Wallich. In Singapore, there is Mount Wallich, and a 1971 50-cent stamp shows 'View from Mount Wallich', from a painting by Percy Carpenter. From Laos, in 1974, there is a 50-kip stamp with an insect named *Distocera Wallichii*. Finally, from the Maldives Islands in the Indian Ocean, the one-lari stamp of 1975 shows a flower called *Brahmaea Wallichii*.

There exists one more significant tribute to Dr. Nathaniel Wallich. In the botanical garden at Calcutta, there is an obelisk which was erected to his memory by the East India Company.

An interesting numismatic foot-note in the life of Nathaniel Wallich concerns his son, George Charles Wallich (1815-1899) who was also a physician. G. C. Wallich was awarded no less than three medals in his lifetime! He was awarded two medals for his military service in India....the Sutlej campaign of 1842, and the Punjab campaign, 1847. And in 1898, Dr. G. C. Wallich was awarded the Gold Medal of the Linnean Society of London for his researches into animal life on the ocean floor. Unfortunately, the location of these three medals is unknown to the author.

This concludes the sixth in a continuing series of articles on Medicine in Numismatics.

Photograph from "Pictorial History of the Jewish People".

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Figure I

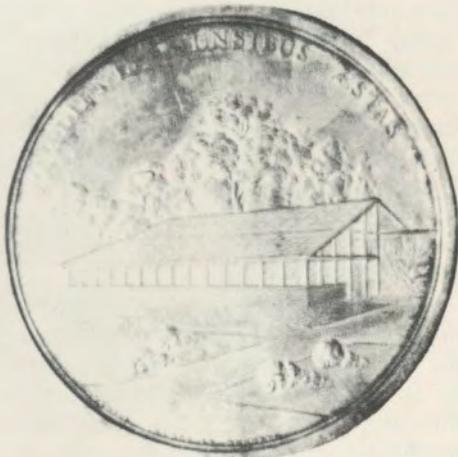


Figure II

ANDRE MAUROIS, FRENCH BIOGRAPHER AND ESSAYIST

By Eli Semmelman

Andre Maurois is the pen name of Emil Herzog, born in 1885 in Elbef (Normandy) France, died in 1967 in Neuilly, France. Maurois was a biographer, who also wrote novels and essays. He was a descendant of a family of manufacturers from Elsace, which, like many French Patriots left Elsace after the French Defeat in 1870. Maurois distinguished himself in his studies and in his early age he saw writing as his main object in life. The philosopher Allen who was Maurois' teacher and had much influence on him, sensed the danger hidden in the talents of his gifted pupil, so he warned him from light and superficial writing.

In The First World War he served as a liaison officer between French and Scottish units. This opened him to the Anglo Saxon world, which in the future filled a prominent part in his writings. In his first book "The Silence of Colonel Brambel," (1918), Maurois narrates in good humor his experience in the war. This first book with its continuation "The Talks of Dr. O'Grady" (1922), brought to Maurois his first success. After the French surrender in 1940 he supported the Vichy Regime. As the antisemitic persecution in France intensified, he escaped to the United States, where he published anti-Nazi articles, and in 1946 he returned to France.

He supported the idea of assimilation, in which he saw the solution of the Jews in the western liberal society. In his late articles he discussed the question of Jewish identification. In the first part of his memoirs of 1948, he wrote about the "Jewish

Perspective" in which he praised the intellectual contribution in which the Jews enriched the French literature, (his article in the Jerusalem Post, 14th July 1963). In 1938, he was elected to the French academy. His bright literary work did not stop till his last days.

Maurois was known first of all as the interpreter of the English arena, and biographer. His interest in English, came to its expression in his books *Ariel*, *The Life of Shelley*—1923, *The Life of D'Israeli*—1927, *The Life of Lord Byron*—1930, His essays on historical subjects *Edward the Seventh and His Era*—1933, *The History of England*—1937, *The History of The U.S.A.*—1943 and *The History of France*. Beside these books he wrote half biographical novels. His best known biographies were on French writers, such as *The Life of Chateaubriand*, *Voltaire*, *Marcel Proust*, *George Sand*, *Victor Hugo*, and *The Life of Balzac*. He also wrote a number of stories. The medal is in bronze, 60mm. in diameter, minted at the Paris mint.



TWO 'GOLDS' FOR KOSHER DISHES

by Yitzhak Oked
Jerusalem Post Reporter

TEL AVIV—The chefs from the Jerusalem Plaza who, at the Culinary Olympics held last month in Frankfurt, won two gold and two silver medals for kosher dishes such as goose liver and quinces, revealed some of their "secrets" last week.

The Culinary Olympics are held once every four years. This year Israel was placed fourth out of 24 national teams.

The Jerusalem Plaza team participated as an independent group and not part of the national team. It was the first time that an Israeli hotel has received such high honours.

Shalom Kadosh, the Plaza's executive chef, last week termed his creations "kosher nouvelle cuisine a la Israel."

Kadosh claims that chefs all over the world simply cannot believe that he is able to prepare gourmet food without butter, cream, seafood, pork, or game.

Kadosh revealed that the uniqueness of "kosher nouvelle cuisine a la Israel . . . is the drawing together and blending of the various culinary traditions represented in Israel, prepared within the framework of the dietary laws, and by the use of local products."

Among the dishes which won medals were "La foie d'oeie au coing" (goose liver with quince), a combination of goose liver and quince wrapped in a delicate strudel dough.

- "Le ris de veau Hasharon," veal sweetbreads with honey and orange sauce.

- "Les medaillons de veau Sabra," veal enhanced by natural mango and avocado sauces.

- "Les pigeons farcis ha'Arava," an Israeli delicacy made from four young pigeons, which are stuffed and spiced with salt, pepper, sherry and cognac.

Reprinted with permission from Jerusalem Post



From left are: David Ben-Hamo, Eli Fadida, Gabriel Azran, food and beverage manager; Haim Nakav and Shalom Kadosh, executive chef.

INspirations

I.N.S. OF BROOKLYN CELEBRATES

The 10th Anniversary of the I.N.S. of Brooklyn was celebrated with an annual gala banquet held at the Shalom-Japan nightclub. Eighty-nine people attended the affair which was highlighted by the Club issuing a special medal for this occasion.

The medal was designed by Nathan Sobel. On one side it incorporates the entire Proclamation presented by the Hon. Howard Golden, Borough President of Brooklyn, declaring May 4th, 1980 as Israel Numisociety of Brooklyn Day. The reverse portrays the Brooklyn Bridge, the adopted emblem of the Club, with the two World Trade Center Buildings towering in the background. The sky around is studded with ten stars symbolizing the ten busy years of the Club's activities and existence.

This medal was hailed by "Coin World" on its January 21st issue as probably the most unique, in that it incorporates within its 39 mm size area, twenty six lines. All of the writing encompassed by the Proclamation, with a total of 1,203 letters, plus the New York City emblem, seal and signatures, are completely legible under magnification. This feat



Cutting the birthday cake

would entitle the medal to be placed into the Guinness Book of Records.

Only 28, 14-karat gold, 40 sterling silver and 100 bronze, all Proof medals, were produced for the Club by the Franklin Mint. All medals are hallmarked and numbered on the edge.

The installation of the new officers took place on January 28, 1981 at the Flatbush Jewish Center, with Moe Weinschel acting as Installing Chairman. The new officers include Nathan Sobel as President, Kurt E. Levy, 1st Vice President, Steve Weiner, 2nd Vice President, Frank Cacioppo, 3rd Vice President, Al Yatkowitz, Treasurer, Max Vlotkoffsky, Recording Secretary and Leonard Paisner, Sergeant-at-Arms.



The Board of Directors
of the
American Israel Numismatic Association
has authorized
the Minting of a Limited Edition Medal
to be Struck in Gold and Silver, Celebrating
A.I.N.A.'S 13th Anniversary



Obverse:	The number 13—the Torah, and around the rim are the words "Bar Mitzvah of The American Israel Numismatic Association, 1967-1980."
Reverse:	A.I.N.A. logo (based on a design by Nat Sobel, N.Y., 1967) set in a series of raised waves of sculpted metal suggesting the past and present of a vibrant organization.
Size:	37mm, 1/2 troy oz. of 14K gold. 37mm, 4/10 oz. of solid sterling silver.
Designer:	Howard Ahl, Florida.
Minting:	Olde Philadelphia Minting and Fine Arts Company Ltd.

- **Gold**, 37mm, 1/2 troy oz. of 14K gold..... \$275.00
- **Silver**, 37mm, 4/10 troy oz. of solid sterling silver \$ 25.00
(shipping/handling charges included)

Members outside the USA must submit a U.S. \$ Bank Draft payable through a bank in the United States.

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GREATER MIAMI BEACH INTERNATIONAL COIN CONVENTION

HELD SIMULTANEOUSLY WITH THE CONVENTION OF
THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

JANUARY 14TH - 17TH, 1982

**DEAUVILLE HOTEL
67th ST. & COLLINS AVE.
MIAMI BEACH, FLORIDA**

**JACK GARFIELD, GENERAL CHAIRMAN
2750 N.E. 183rd St.
North Miami Beach, Florida 33160**

**All Conventions will have
Exhibits, Bourse, Educational Forums, Auctions,
and Investment Seminars.**

ADMISSION IS FREE